

THE
CHRISTIAN MONITOR,
AND
RELIGIOUS INTELLIGENCER.

VOL. I.

SEPTEMBER 12, 1812.

NO. 13.

ON PRAYER.

(Concluded from page 180.)

III. **WHAT** then remains, but that we conclude, agreeably to the third division of the subject, by enforcing its uniform and devout practice, in all its branches?

1. Public prayer, or that which composes a material part of the weekly services of the sanctuary, is a most solemn and interesting duty. "There "the rich and poor meet together," and unitedly address that God, who is the maker of them all." There we acknowledge the Father of our spirits, and former of our bodies, in a social capacity; confess our unworthiness of the least of his mercies; implore the forgiveness of our sins, and entreat his protection and favour, in behalf of ourselves, our families, our friends, our country, and the whole race of man. Now, what can be more reasonable, and, if devoutly performed, what can be more beneficial, than this service? Is it not a just tribute to the adorable majesty of heaven and earth? Is it not adapted to impress our minds with a becoming sense of our relation to him, and one another? Is it

not essential to the existence and preservation of religion in the world? Yet how frequently is it neglected entirely, or attended with the coldest indifference! "My brethren, these things ought not so to be." Our approaches to God in his house, to be acceptable, must be sincere; to be salutary, must be constant. "Forsake not," therefore, "the assembling yourselves together, as the manner of some is;" nor think it sufficient to appear before the Most High, and place yourselves in the attitude of devotion; but take heed that your hearts be engaged. Consider in whose presence you stand; and let "his dread fall upon you, and his excellency make you afraid." Suffer not your thoughts to wander to the ends of the earth; but hear, and join in every pertinent petition, and ascription of praise. This is an offering, which you owe to "the Rock of your salvation," as members of a Christian community.

2. In your domestic state, many blessings are to be recognized and sought, and many imperfections to be lamented and deplored, which it would be improper to bring into public view. Hence the expediency and obligation of family prayer.

"Upon this point," to speak in the words of an eminent divine of our own country, "we shall have few to oppose us, except those who, from a disinclination to religion itself, and to every expression of it, desire to frame excuses for their neglect. If social worship is ever reasonable, nature itself will lead us to family religion. Who are so adapted to unite together in exercises of devotion, as they who are united together in some very near relation, or in the most intimate bonds of friendship; one of which we must suppose the case with all, who are of the same family? These best know each other's circumstances, cares, and difficulties; and, therefore, can more properly join in praying with, and for each other. They have many wants, which they may, in a united manner, seek to have supplied. They have many common mercies, which demand their thankful acknowledgments. They are usually affected by the same afflictions, which ought to lead them to God for help and support.

"When we have been carried through the passages of the day, and are met together in our common habitation, that we may again separate for our necessary repose, what can be more fit and decent

than that we should, with one heart and voice, bless God for the favours and protections of the day, humble ourselves for our mis-carriages, and implore his care through the silent watches of the night? When, in the morning, we arise from our beds, how natural is it, before we enter on the business of the day, to return our thanks to him, who has protected us in our defenceless hours; to ask the direction, care, and blessing of our heavenly Father; and to commit ourselves to his guidance and influence, through the business and temptations of the day."

Awfully alarming are the denunciations of Jehovah, not only "upon the heathen, who know him not;" but "upon the families that call not on his name." Think not then, that you can be innocent or safe, whilst you omit this reasonable duty; but be persuaded to resolve, each one for himself, "as for me and my house, we will serve the Lord."

3. As the peculiar situation of every family requires appropriate addresses to heaven, so the wants and failings of each individual, suggest the importance and fitness of secret prayer. "The heart knoweth its own bitterness, and a stranger intermeddleth not with its joy." In many cases our anxieties and hopes are all our own. To utter them before any human being might subject us to the imputation of weakness, or otherwise produce injurious effects. In some cases, to offer up those petitions, which conscience dictates for our dearest connexions, in their presence and hearing, might rather irritate than improve; and, in all cases, when secluded from every other eye and ear, we "pray to our Father, who seeth in secret," we may feel and indulge a freedom which is unknown, when associated with the smallest number of fellow-creatures. Oh! how enlivening to our happy prospects! how quieting to our distracted fears! how soothing to our afflictive sorrows, to leave the world and all its inhabitants behind, and draw near to an almighty friend, who "knows our frame, and remembers that we are dust;" to pour out our whole souls in his presence; and to "cast all our cares upon him!"

This, moreover, is the best criterion, by which to prove our sincerity. The person who spends his solitary moments, without once raising his thoughts and desires to God, can neither claim the re-

putation, nor expect the reward, of true piety. Though he attend, or even make prayers on other occasions, "to be seen of men" may be the motive. But we accustom ourselves to those retired acts of devotion, "which the world knows not of," there is reason to believe that the "one thing needful" is an object of our concern. This, too, is the most useful preparation both for family and public worship. It fixes the attention, solemnizes the mind, and adds fervour to our joint supplications, in company with those, whom, in retirement, we have previously commended to God. Avail yourselves, therefore, of this powerful incentive to the acquisition and improvement of the christian character. Let its returns be regular and frequent; otherwise it will be neglected and forgotten.

4. There is yet another method of approaching God, usually denominated, mental prayer, which no circumstance of time or place need to prevent. The most busy cannot plead the want of leisure, nor the most diffident the want of ability. Wherever we are, and however occupied, the displays of divine power, wisdom, and goodness, call us to adoration, praise, and gratitude. The whole earth is a spacious temple, full of images, far better calculated to excite devout sentiments and wishes, than all the exhibitions of sculpture and painting, which have adorned churches. These we may recognize, without obstruction to our secular pursuits; and in the midst of business and company, may offer up correspondent ejaculations of piety, without the formality of utterance. "For the Lord seeth not as man seeth: Man looketh on the outward appearance, but the Lord looketh on the heart." How many, and how great are the benefits to be derived from this practice! What a security it would prove against the numberless temptations to anger, licentiousness, and excess, to which we are exposed! And how much more becoming, dignified, and virtuous, when assailed by unexpected danger, insult, or injury, to flee in silent aspirations to the sovereign preserver of men, and avenger of wrongs for direction, than, as too often happens, to "speak unadvisedly with our lips," and give indulgence to malignant and criminal passions? By this mean, we instantly transport ourselves into the conscious presence of an omniscient God, and are led to act and "endure, as seeing him that is invisible."

Say not that you are too degenerate, and sinful to pray. That were to plead one crime in excuse for another; and allege, as a warrant for negligence, the very act which renders it indispensably incumbent upon you to "pray God, if perhaps the thoughts of your heart may be forgiven you." The Gospel gives no encouragement of salvation independent of this condition. "Be careful for nothing, therefore; but in every thing by prayer and supplication, with thanksgiving, let your requests be made known to God."



CHRISTIAN RESEARCHES.

(Continued from page 184.)

Juggernaut, 18th June.

"—I have returned home from witnessing a scene which I shall never forget. At twelve o'clock of this day, being the great day of the feast, the Moloch of Hindoostan was brought out of his temple, amidst the acclamations of hundreds of thousands of his worshippers. When the idol was placed on his throne, a shout was raised by the multitude, such as I had never heard before. It continued equable for a few minutes, and then gradually died away. After a short interval of silence, a murmur was heard at a distance; all eyes were turned towards the place, and, behold, a *grove* advancing! A body of men, having green branches, or palms in their hands, approached with great celerity. The people opened a way for them; and when they had come up to the throne, they fell down before him that sat thereon, and worshipped. And the multitude again sent forth a voice "like the sound of a great thunder." But the voices I now heard, were not those of melody, or of joyful acclamations: for there is no harmony in the praise of Moloch's worshippers. Their number indeed brought to my mind the countless multitude of the Revelations; but their voices gave no tuneful Hosannahs or Hallelujah; but rather a yell of approbation, united with a kind of *hissing* applause.* I was at a loss how to account for this

* See Milton's Pandemonium, Book X.

latter noise, until I was directed to notice the women; who emitted a sound like that of *whistling*, with the lips circular, and the tongue vibrating: as if a serpent would speak with their organs, uttering human sounds.

"The throne of the idol was placed on a stupendous car or tower, about sixty feet in height, resting on wheels which indented the ground deeply, as they turned slowly under the ponderous machine. Attached to it, were six cables, of the size and length of a ship's cable, by which the people drew it along. Upon the tower, were the priests and satellites of the idol, surrounding his throne. The idol is a block of wood, having a frightful visage painted black, with a distended mouth of a bloody colour. His arms are of gold, and he is dressed in gorgeous apparel. The other two idols are of a white and yellow colour. Five elephants preceded the three towers, bearing towering flags, dressed in crimson caparisons, and having bells hanging to their caparisons, which sounded musically as they moved."

"I went on in the procession, close by the tower of Moloch; which, as it was drawn with difficulty, grated on its many wheels harsh thunder.* After a few minutes it stopped; and now the worship of the god began. A high priest mounted the car in front of the idol, and pronounced his obscene stanzas in the ears of the people; who responded at intervals in the same strain. "These songs,"

* Two of the military gentlemen had mounted my elephant, that they might witness the spectacle, and had brought him close to the tower; but the moment it began to move, the animal alarmed at the unusual noise, took fright, and ran off through the crowd, till he was stopped by a wall. The natural fear of the elephant, lest he should injure human life, was remarkably exemplified on this occasion. Though the crowd was very closely set, he endeavoured, in the midst of his own terror, to throw the people off on both sides with his feet, and it was found that he had only trod upon one person. It was with great concern I afterwards learnt that this was a poor woman, and that the fleshy part of her leg had been torn off. There being no medical person here, Lieut. Woodcock with great humanity, endeavoured to dress the wound, and attended her daily; and Mr. Hunter ordered her to be supplied with every thing that might conduce to her recovery.

said he, "are the delight of the god. His car can only move when he is pleased with the song." The car moved on a little way, and then stopped. A boy of about twelve years was then brought forth to attempt something yet more lascivious, if peradventure the god would move. The "child perfected the praise" of his idol with such ardent expression and gesture, that the god was pleased, and the multitude emitting a sensual yell of delight, urged the car along. After a few minutes it stopped again. An aged minister of the idol then stood up, and with a long rod in his hand, which he moved with indecent action, completed the variety of this disgusting exhibition. I felt a consciousness of doing wrong in witnessing it. I was also somewhat appalled at the magnitude and horror of the spectacle; I felt like a guilty person, on whom all eyes were fixed, and I was about to withdraw. But a scene of a different kind was now to be presented. The characteristics of Moloch's worship are obscenity and blood. We have seen the former. Now comes the blood."

"After the tower had proceeded some way, a pilgrim announced that he was ready to offer himself a sacrifice to the idol. He laid himself down in the road before the tower as it was moving along, lying on his face, with his arms stretched forwards. The multitude passed round him, leaving the space clear, and he was crushed to death by the wheels of the tower. A shout of joy was raised to the god. He is said to *smile* when the libation of the blood is made. The people threw cowries, or small money, on the body of the victim, in approbation of the deed. He was left to view a considerable time, and was then carried by the *Hurries* to the Golgotha, where I have just been viewing his remains. How much I wished that the Proprietors of India Stock could have attended the wheels of Juggernaut, and seen this peculiar source of their revenue."

Juggernaut, 20th June.

"Moloch, horrid king, besmeared with blood

"Of human sacrifice, and parents' tears."...MILTON.

"—The horrid solemnities still continue. Yesterday a woman devoted herself to the idol. She laid herself down on the road in an oblique direction, so that the wheel did not kill her instantane-

ously, as is generally the case; but she died in a few hours. This morning as I passed the place of skulls nothing remained of her but her bones."

"And this, thought I, is the worship of the Brahmins of Hindoostan! And their worship in its sublimest degree! What then shall we think of their private manners, and their moral principles! For it is equally true of India as of Europe. 'If you would know the state of the people, look at the state of the temple.'

"I was surprised to see the Brahmins with their heads uncovered in the open plain, falling down in the midst of the Sooders before "the horrid shape," and mingling so complacently with "that polluted cast." But this proved what I had before heard, that so great a god is this, that the dignity of high cast disappears before him. This great king recognizes no distinction of rank among his subjects. All men are equal in his presence."

Juggernaut, June 21.

"The idolatrous processions continue for some days longer, but my spirits are so exhausted by the constant view of these enormities, that I mean to hasten away from this place sooner than I at first intended. I beheld another distressing scene this morning at the place of Skulls; a poor woman lying dead, or nearly dead, and her two children by her, looking at the dogs and vultures which were near. The people passed by without noticing the children. I asked them where was their home. They said, "they had no home but where their mother was." O, there is no pity at Juggernaut! no mercy, no tenderness of heart in Moloch's kingdom! Those who support *his* kingdom, err, I trust, from ignorance. "They know not what they do."

"As to the number of worshippers assembled here at this time, no accurate calculation can be made. The natives themselves, when speaking of numbers at particular festivals, usually say that a lack of people (100,000) would not be missed. I asked a Brahmin how many he supposed were present at the most numerous festival he had ever witnessed. "How can I tell," said he, "how many grains there are in a handful of sand?"

"The languages spoken here are various, as there are Hindoos from every country in India: but the two chief languages in use by those who are resident, are the Orissa and the Telinga. The border of the Telinga Country is only a few miles distant from the Tower of Juggernaut."

(To be continued.)

REFLECTIONS.

THE blood of Christ is able to cleanse us from all sin, and make us partakers of his glory after the resurrection. Our infirmities, transgressions, and a sense of the depravity of our natures, are calculated more immediately to weaken our hope; yet faith in his blood strengthens and confirms us in the assurance of its precious efficacy.

What cause the Christian has to say, The Lord is merciful and gracious, slow to anger, and plenteous in mercy, for he knoweth our frame, he remembereth that it is dust: his mercy is from everlasting to everlasting, upon them who fear him. Bless the Lord, O my soul, and all that is within me, bless his holy name. Bless the Lord, O my soul, and forget not all his benefits, who healeth all thy diseases, who forgiveth all thine iniquities. He should always say, my meditation of him shall be sweet, I will be glad in the Lord, because he hath brought me up from the horrid pit, and out of the miry clay, and set my feet on a rock.

It is truly said, innumerable are the mercies of God to his people. David gratefully acknowledges love to him in the 116th Ps. Because he hath heard the voice of my supplications. Be merciful unto me, O God, for my soul trusteth in thee; yea, in the shadow of thy wings will I make my refuge, until my calamities be over and past. The Lord hath looked down from the height of his sanctuary, from heaven did the Lord behold the earth, to hear the groaning of the prisoner. I am not surprised that many men are called enthusiasts, because they become zealous in the defence of invisible realities, when I consider, that "there is no other name given under heaven whereby men can be saved, but the name of Jesus," who being

God-man, the mediator between God and men, equal with the Father, is able and mighty to save unto the uttermost, all who come unto God by him; who being received in all the characters he bears, is a complete Saviour, (and who doubtless will redeem all who put their trust and confidence in him.) Who will guide all his humble, but sincere followers, by his counsel in the world, and afterwards receive them to glory. For men being justified freely by his grace, through the redemption which is in Christ Jesus, ("who is set forth to be the propitiation through faith in his blood, to declare his righteousness for the remission of sins which are past,") prove that God can be just, and yet justifies the believer in Christ.

When we consider that men, having clear views of these revelations, and experiencing a sense of the pardoning love of God, perceiving the nature of sin, the dreadful curse to which it subjects, and the everlasting punishment which awaits a non-repentance of it: I say we should not be surprised that many triumph often without bounds; and especially because in this age, the scriptures are the only revelation which men dare expect, or should desire; for St. John, in the last chapter of his Revelation, testifies unto every man that heareth the prophecy of this book, If any man should add unto these things, God shall add unto him the plagues which are written in this book, and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and of the holy city, and from the things which are written in this book.

The vicissitudes of life are so various, and many of its trials so great, and so heavy, that men would certainly despair, were it not for the riches of God's grace, and the many great and precious promises which the Gospel affords, and were it not that God communicates his Spirit to help our infirmities.

Reader! Since the Saviour is the nail fastened in a sure place, let us endeavour, whether in prosperity or adversity, in times of joy or of sorrow, sickness or health, to hang our cares and our burdens on it; thereby travelling through this earthly wilderness world, towards the city of the New Jerusalem, leaning on him as the beloved of our souls, and being no longer enemies, but children of promise, let us repose in his love and faithfulness, who hath said, "I will never leave nor forsake you."

ENIGMAS FOR SOLUTION.

TO THE EDITOR OF THE CHRISTIAN MONITOR.

PERMIT me, if it be thought amusing to the ingenious investigation of the readers of the Christian Monitor, to request the solution of the two following Enigmas.

Enigma 1. Why is "the kingdom of heaven like unto treasure hid in a field; the which when a man hath found, he *hideth*; and for joy thereof, goeth and selleth all that he hath; and buyeth that field?"

Enigma 2. Why is "every scribe which is instructed into the kingdom of heaven, like unto a man that is an householder, who bringeth forth out of his treasure things new and old?" (See Matt. 13. ver. 44 & 52.)

To answer these, a knowledge of the kingdom of heaven is essentially requisite, which kingdom I hope to see explained.

FOR THE CHRISTIAN MONITOR.

THE subsequent effusion of the pious Martha L—r. aged 14, a very meek, steady, and quiet girl from her infancy, and likely to inherit a considerable patrimony, shows the disposition and habit of her mind and thoughts, and is a pretty extemporaneous production, that was caused by the banter of a fellow-female, to see which of them would produce the better piece of poetry, in the shortest period of time.

When plenty crowns our years with peace,
We ought to grow in *truth* and *grace*;
For age comes on,—youth wears away,
And we no longer here can stay.
We ought to think of blessings past,
And make our end secure at last;

Secure in what shall never fail,
 And go where nought shall ever ail;
 And land at last upon that shore,
 Where joy exists for evermore.

A. D. 1807.

L. M.

Her parents, on my commending her quiet devotion of heart, humble taciturnity of manners, and judicious penetration, presented me with the above, while tears started in their affectionate eyes.

In about 4 years, her mother became a widow, and lost Martha and Jane, all the children she had, who languished one after the other, with fevers and sweats, for months; dying in patience, hope, and benignity of affection, comforting to their mother and friends.

A. D. 1812.

 FOR THE CHRISTIAN MONITOR.

ON FAITH.

It is judged by some, that whoever allows faith to be the gift of God, inclines to Antinomianism. The following is to show that it is consistent both with the Scriptures and man's agency, to acknowledge faith to be the gift of God.

And now abideth faith, &c. 1 Cor. xiii. 13.

FAITH is a fundamental doctrine in the Christian religion; and indeed all religions are founded on the belief of certain propositions, whether true or false. But, that the Christian faith differs essentially from all other faiths, no man of sense, who ever read the scriptures can deny.

Let us consider faith,—first, in general.

Faith in general, is a conviction in our minds of the truth of any proposition, upon given evidence. This kind of faith is strong or weak, according to the nature and strength of the evidence that produceth conviction in our minds. The evidence necessary to faith in general, is either testimony, or conclusions drawn from moral data.

A man believes history and geography on testimony; philosophy and religion on the propriety of argument. The Christian religion being founded on historical facts, as well as moral truths, claims our belief on evidence, both of the one kind and the other. Thus far any, and every man can and may believe. But second,

Faith in particular; I mean that faith which justifies the soul, which brings a sinner to God, which is accounted, or imputed to us for righteousness, is a *divine* conviction produced by the Spirit of God, by which we discover ourselves, the sinfulness of sin, the justice and mercy of God; that God was in Christ, reconciling the world unto himself, and that he *can be just, and the justifier of him that believeth in Jesus.*

This faith is something more than the assent and consent of the mind to any truth whatever: it is a principle of the heart, for "with the heart man believeth unto righteousness." It is to receive the truth in the love of it, to embrace Christ in our affections; a surrender of our hearts to him, with a firm reliance and dependence on him for life and salvation.

True faith may be considered the same to the soul, as our senses are to our bodies. It is the eye of the soul, by which we see him that is invisible: the ear by which we hear the voice of God so as to live: the palate by which we taste that he is gracious: the feeling by which we perceive the spiritual things of God. It cannot be allowed that faith is any new faculty of the soul, but it opens the spiritual senses to discern the things of the Spirit, for *the spiritual things of God are spiritually discerned.*

This faith is the gift of God, but not independent of our agency. Man's agency is concerned in the reception of all truths, moral and divine, which are impressed on our minds with forcible evidence, especially when such truths are imbibed and acted upon as a principle. The Apostle tells us, that faith is the evidence or conviction of things not seen; as such, it is the gift of God, by the Spirit which convinceth us of all truth. It is a fruit of the Spirit, as in Gal. v. 22. *The fruit of the Spirit is love, faith, &c.* and a gift of the Spirit according to 1 Cor. xii. 8. *To one is given the word of wisdom, to another faith by the same Spirit.*

It is a principle that stands not in the wisdom of man, but in the power of God, as 1 Cor. ii. 5. *That your faith should not stand in*

the wisdom of men, but in the power of God. Hence the Apostle prays for the Thessalonians, that God would fulfil [in them] the good pleasure of his goodness, and the work of faith with power. As a principle, it is to influence and actuate us in all our works. The just shall live by faith. We walk by faith, not by sight, (i. e. not by sense.) And without faith, as a principle which, through the Spirit, unites us to Christ, it is impossible to please God.

Moreover, faith is reckoned among the Christian graces, as in 1 Tim. vi. 11. *Follow after faith, love, patience, meekness; and 2 Pet. i. 5. Add to your faith, virtue, &c.* here it is considered as the radical stock of all our graces. But that this root and first principle of our Christian graces, is not any thing inherent in us, nor any thing made out by us, is plain from 2 Peter i. 1. where the Apostle congratulates his brethren as having *obtained precious faith through the righteousness of God, and our Saviour Jesus Christ.*

Again, St. Paul saith, (Heb. xii. 2.) that *Jesus is the author and finisher of our faith.* It would be too great an infringement on good sense to say, that the Apostle meant no more than the object and end of our faith; for no one dare say, that the author is the object, or the finisher, the thing finished.

The objections that are generally brought against faith being the gift of God, are first, Faith is the condition of our justification, therefore faith must be the act of the creature.

Ans. God works in us as agents, not as blocks of marble; but because he works in us as agents, is it the same as to say, he does not work in us at all? Or must his working in us necessarily destroy our agency? According to Col. ii. 12. *Faith is of the operation of God.* How is it of the operation of God, unless he works it in us by the influence of his Spirit? And if wrought in us by the Holy Spirit, why not the gift of God?

Again, although faith is the gift of God, yet he has graciously given us means to faith, for *faith cometh by hearing, &c. Ask, and ye shall receive; seek, and ye shall find.*

Second. It is also objected, that if faith be the gift of God, no man can be blamed for not believing; but men are blamed for not having faith.

Ans. Repentance is the gift of God, as is plainly expressed in the following scriptures, Acts v. 31. *Him hath God exalted to give*

repentance to Israel, and forgiveness of sins. Acts ii. 18. Then hath God also to the Gentiles granted repentance unto life, and 2 Tim. ii. 25. If God peradventure will give them repentance, &c. Yet it is as clear from Luke xiii. 3. that men are to be blamed, if they do not repent, Except ye repent, ye shall all likewise perish.

Again, St. John saith, 1 Epistle iv. 7. *Love is of God.* Yet the first and great commandment is, *Thou shalt love the Lord thy God with all thy heart, &c.* Therefore the same objections may be made against repentance and love being the gifts of God, in contradiction to his express law, as against faith being the gift of God.

The plain state of the subject is, *God worketh in us to will and to do*, which is the cause of our willing and doing. So his working repentance in us, is the cause of our repenting; his working faith in us, is the cause of our believing; and his manifesting his love to us, is the cause of our loving him.

To make the subject plain: *No man can call Jesus Lord, but by the Holy Ghost. No man can come to Christ, except the Father draw him: so no man can repent or believe, without the immediate influence of the Holy Spirit.* Now, if the divine influence be necessary in order to believe, how does this differ from saying, *faith is the gift of God?*

Should the *immediate* be objected to, I would ask what divine influence is there that is not immediate; that is, instant, now, present? Or would any man have the presumption to say, because the Spirit strove with a man some time that is past, he may believe at any future time? or that the Spirit may strive with him at some future time, therefore he may believe at the present? Rather let him say with the Scripture, *While ye have the light, believe in the light, that ye may be the children of light.*

L. C.



MELANCHOLY EVENT.

ON Sunday, 30th August, five lads were sailing in a small boat in the Sound, near the Old Blazing Star Ferry, between Staten-Island and Jersey, when a Schooner, which was at the same time com-

ing down the river, ran against the boat, and immediately sunk her. The five boys and the boat passed under the bottom of the Schooner. Four of them by the exertions of the captain, were saved; but the fifth, who was the oldest son of Mr. Joshua B. Tufts, a young man near 19 years of age, not knowing how to swim, was driven so far from the vessel, that he drowned before any assistance could be afforded him.

It is devoutly to be wished that the frequency of such awful calamities would make suitable impressions upon parents, guardians, and youth. Who can doubt that these are expressions of divine displeasure for the violation of the Lord's day? and should scrupulously enjoin an observance of its moral and religious duties.

*The following lines were occasioned by the death of the amiable,
but unfortunate young man:*

| | |
|------------------------------------|------------------------------------|
| Why do myriads crowd the shore? | Yes, all join this scene of woe, |
| Why this mournful train appear? | When was such a scene before? |
| Him they seek who is no more, | All their tears as freely flow |
| Him they seek who perished here. | As the waves that wash this shore. |
| Ah! beneath the cruel wave, | But at length his corpse they see, |
| In the bosom of the deep, | Cast, alas! upon the sand; |
| He was doomed to find a grave, | Parents, friends, what misery, |
| And has left his friends to weep. | When ye touch his clay-cold hand! |
| On these banks his friends appear, | From the unrelenting wave, |
| For a mile along the shore; | Where the tears of pity fell, |
| Neighbours, parents, all are here, | All go to his silent grave, |
| All the common loss deplore. | There to take a last farewell. |
| Every bosom swells with grief, | Parents, wipe away the tear! |
| Every eye pours forth a tear; | This great comfort let me give, |
| Death has, like a midnight thief, | Hear this consolation, hear, |
| Plunged and buried virtue here. | That the righteous die to live. |

TO SUBSCRIBERS.

*THIS number closes the first quarter, and according to our terms,
the second quarterly payment becomes due.*